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NEWES FROM IPSWICH:

Discovering certaine late detestable practises of some domineering Lordly Prelates, *to undermine the established doctrine and discipline of our Church, extirpate all orthodoxe* sincere Preachers, and preaching of Gods Word, usher in Popery, superstition, and Idolatry: with *their late notorious Purgations of the new Fast-book, contrarie to his Majesties Proclamation, and their* intolerable affront therein offered to the most illustrious Lady *Elizabeth*, the Kings only Sister, and *her Children (even whiles they are yet loath entertained at Court) in blotting them out of the* Collect, and so his Majestie, his Queene, and and their Royall Progeny, in blotting them *out of the memorie of Gods Elect.*

Printed at Ipswich.

Jerem. 23. 1.

Woe bee unto the Pastors, that destroy and scatter the sheep of my pasture, saith the Lord.

Acts 20. 28, 29.

Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you bishops, to feede the Church of God, which hee hath purchased with his owne blood. For this I know, that after my departing shall grievous Wolves enter in among you, not sparing the flock.

Newes from *Ipswich*.

CHristian Reader, this is the deploreable News of our present age, that our presses formerly open only to *Trueth* and *Piety*, are closed up against them both of late, and patent for the most part, to nought but *errour superstition, and profanesse*. Witnesse those [a] *many prophane erroneous, impious books*, printed within these three years by authoritie (point-blanke against the established doctrine of the Church of *England*, and his *Majesties pious* [b] *Declarations*) in defence of *Arminianisme, Popery, and Popish ceremonies*, and which is yet more impious and detestable, *against the* [c] *very moralitie of the Sabbath, and fourth Commadement: the divine institution, title and intire religious sactification of the Lords day Sabbath, and the necessitie of frequent preaching*, (exceedingly pressed in our [d] *Homilies, and booke of Ordination*) which some of our unpreaching, domineering secular Prelats (out of their Arch-piety towards God, and Arch-charity to the peoples soules which they seek to murder, (now so far detest, that they not only give over preaching themselves, as no part of their function, and suppresse most weekday Lectures in diverse Countries; but have likewise lately shut up the mouthes of sundry of our most godly, powerfull, painefull preachers (who have woon more soules to God in a year, than all the Lords Bishops in *England*, or the world have done in diverse ages) *out of meere malice to Religion and the peoples salvation*, contrary to the very Lawes of God and the Realm; strictly prohibited, under pain of suspension, in sundrie Diocesse, all afternoone Sermons on the Lords own day: that so the prophane vulgar might have more time to *dance, play, revell, drinke, and prophane God Sabbaths*, even in these dayes of plague and pestilence [e] *to draw downe more plagues and judgements on us, for this sin of Sabbath-*

[a] Shelfords Treatises, Rheeve Communion book Catechisme expounded, Chounteus Collect, A Coale from the altar, the female glory, Studly D. Lawrence, and Browns Sermons, with others, Apparatus ad hist. Eccles.

[b] Before the 39 articles, and concerning the Parliaments dissolution, pag. 202. l. 22. 42.

[c] The treatise historie, doctrine, and discourse of the Sabbath; A soveraigne Antidote. Dr. Primrose Rhieve, Shelford, and Powel, in the life of King Lue.

[d] Preface to them, of the right use of the Church.

[e] Exhortation to those that are to be made Ministers.

[f] Bishop Latimers 1. 4, 5, 6. Sermons before King Edward, and his Sermon of the Plough. 1 Nehem. 13. 18. Levit. 26. 46. to 55. Ierem. 17. 17. Ezek. 20. 13. to 22.

the Fastbook. Iacobi & Caroli, and the examples of Gods iudgements upon Sabbath-breakers.

breaking, which is not only the [a] *Synod of* Dort, but [b] *sundry Popish Synods and Bishops* have beene so religious, as to *prescribe Two Sermons every Lords day at least, in every parish Church, to keepe the people from such prophanations of this Sacred Day.* Alas, what could [c] *Belzebub the Prince of Devils* (had he beene an archbishop or Lordly Prelate heere in *England* (as there were many *Divels Bishops, at least, Bishops Divels, in* [d] *Bernards* age, and most far there are too many now,) have done more against the strict intire sanctification of the Christian Sabbath day, to [e] *make it the Divels day in stead of the Lords day, and to advance his own kingdome and service on it*: or against the frequent powerfull preachers, and preaching of Gods word, and salvation of the peoples soules, then some Luciferian Lord Bishops have lately done? Whose impietie in this kinde transcends all presidents whatsoever in former ages. And yet these profane, atheisticall graceless persecutors of all holinesse, piety, sincerity, godly Ministers, and preaching of Gods word (yea in these pestilentiall times, as meanes to spread the plague, though the [f] *Scripture*, and [g] *all former ages have prescribed fasting, preaching, and praying, as the chiefe antidotes and and cure against it*) will needs be Lord Bishops [h] *Iure divino*, by the *holy Ghosts own institution* (who never yet instituted any [i] *unpreaching, rarepreaching Prelates or persecutors, and suppressors of preaching*) and shame not to stile themselves, the *godly holy fathers of our Church, and pillars of our faith*, when as their fruits and actions manifest them to be nought else but the very *Step-fathers, and Caterpillars*, the very pests and plagues of both. Take but one fresh instance for an example: these desperate Archagents for the Divell, and Pope of *Rome*, and Masterunderminers of our Religion as they (were the only instruments of delaying the present generall fast in the beginning of the pestilence, [k] *when it was most acceptable and requisite*: So to shew their inveterate malice against preaching [l] *the thing that the Divell wrestleth most against all, whose study hath beene*

a Sessio 14.
b Apud Bochel Decreta Ecclesiast. Gal. l. 1. Tit. 3. c. 10, 11, 13, 16, 17, 18 37, 52 & l. 4. Tit. 7. c. 26.
c Matth. 12. 24.
d Sermon 33. in Cant. & in Concil. Rhemens.
e Hom. 3. ar gainst rebellion. q. 293. & of the time and place of prayer.
f 2 Chron. 6. 28, 29, 30. c. 7. 13, 14. Numb. 25. 6. to 10. Joel 1 and 2. Zeph. 2. 1, 2, See the Fastbook. Iacobi & Caroli
g B Bancrofts Sermon, and B. Whites,

Treatise of the Sabbath day, Epist. dedic. h Act. 20. 28. 1 Tim. 3. 2. c. 4. 11. 20. 17. 2 Tim. 4. 1. to 5. Tit. 1. 9. c. 2. 1. 10. 13. c. 3. 1. to 12. 1 Pet. 5. 1, 2, 3.
i B. White Epist. dedic. to his treatise of the Sabbath; and Rheeve epist. dedic.

to decay

to decay the office of preaching, which should not be diminished, they contrary to his Majesties pious intention who hath so *oft protested against all innovations*) have cunningly caused *all sermons (the very life and soul of a Fast, as being the only means to humble men for their sins, and bring them to repentance)* to be prohibited on the fast day both in *London and the Suburbs, and in all other infected places, during the time of the infection in them;* in parishes not infected, (as if preaching only of all Gods ordinances were pestilenciall, and that on the Fastday, and not on others) contrary to the presidents of all former ages, and the *Orders for the generall fasts in the two last great plagues, which prescribed two sermons of one houre long apeace, forenoone and afternoone every fast day, and that as well in parishes infected as others*: even in the Summer season, when in the infection was more contagious and raging than now. By which device they have not only made this fast distastfull to all *sorts* of men in infected places, who have little heart unto it, robbed the poore of much charitable relieefe, and deptived the people of the spirituall foode and Physicke of their souls, when they need and desire it most to their intolerable grief and discontent, but quite suppressed all settled Wensday Lectures in *London*, and other infected Townes, as long as the infection shall continue in any one parish, though it should last these seventh years (the thing they principally aimed at:) forced many Ministers and people to flie out of infected places to the Country, to keep their fasts, where there is preaching brought in a *famine of Gods word, the greatest plague of all others*, to the increasing and further spreading of the present Pestilence, *and drawing down of Gods wrath upon us to the uttermost, by inhibiting Ministers in the time of greatest need to preach unto the people that they may be saved.* O heavens stand amazed at this unparreled practise of impious popish prelats! But is this all? No verily. For *where as his Majestie commanded that the booke of common prayer for the fast, formerly set forth by his authoritie upon the like occasion*

[a] before his exposition of his catechism in the Communion book p. 2. [b] Zeph. 2. 1, 2, 3. Numb. 16. 46 [c] B. Latimers 4. and 6. Sermons before K. Edward, which I wold our Prelates would now peruse, and his Sermon of the Plough.

[d] Declaration before the 39 articles, and of the dissolution of the parliament. p. 21. 42.

[e] Zeph. 2. 3. Ilay 58. to 8. Ier. 25. 29 c. 36. 6. to 11. Acts 16. 18: Heb. 1. 2. 13. 2 Tim. 2. 25, 26.

[f] Order 6. for the Fast.

[g] Who stile it a dumb fast and mockfast.

[h] Amos 8. 11, [i] 12. [k] 1 Thes. 2. 15, 16. Ilay 30. 9. to 17. 2 Chron. 34. 16. [l] See the proclamations for the Queene, &c. [m] 1 Tim. 1. 1 to 5. Luke 19. 42. [n] 27. John 18. 20. Acts [o] The Collect for

2.46.c.5. 4. occaſion ſhould be reprinted, theſe Romiſh Inquiſitors have miſerably gelded it, after it was new printed, in ſundry particulars. Firſt, they have purged out the prayer *for ſeaſonable weather*, one cauſe of the ſhipwracks, and tempeſtuous unſeaſonable weather, ever ſince its publication. Secondly, they have daſhed [c] *the Lady* Elizabeth *and her children, in the old Collect*, quite out of the new; as they have expunged both them with our gracious King, Queene, and their children out of the catalogue of Gods elect, by bloating out this clauſe (*who art the father of thine elect and of their ſeed*) out of the *Collect* for them in this and all *new Common prayer books*, as if they were all reprobates, and none of the number of Gods elect, either to a temporall or an eternall crown. O intolerable impietie, affront, and horrid treaſon. Thirdly, they have left out this Collect, *It had beene beſt for us, &c.* in the new booke (though the moſt effectuall prayer of all) becauſe it magnifies *continuall, often preaching of Gods word, and the Scriptures*, and calls our powerfull preachers *Gods ſervants*. A ſigne theſe Prelats have conſpired together like ſo many execrable traytors, to extirpate our *frequent powerfull preachers, and continuall preaching of Gods word* (as they have done in many places of late (*though preſcribed by God himſelfe and our Homilies*) Fourthly, they have daſhed this remarkable clauſe out of the firſt Collect, *Thou haſt delivered us from ſuperſtition and idolatrie* (*two grand cauſes both of many former*, and our preſent plagues no doubt) *wherein wee were utterly drowned, and haſt brought us into the moſt clear and comfortable light of thy bleſſed word: by which we are taught how to ſerve and honour thee, and how to live orderly with our neighbours in truth and veritie*: the reſt of the Collect remaining as before. Now what can be the cauſe of this ſtrange purgation, but a reſolved profeſſed conſpiracy of theſe Romiſh Prelats, even now againe *utterly to drown us in* * *popiſh ſuperſtition and idolatry* (which have now drowned us in Gods judgements, by their ſtupendious late increaſe among us) *and to remove us out of the moſt cleare and comfortable light of Gods word, whereby we are taught how to ſerve and honour him*, the true cauſe why they now ſuppreſſe Lectures, preaching and

[a] Of the right uſe of the Church.

[b] Numb. 25. 1: to 10. c. 3. 16. Ioh. 22. 17. 1. Chron. 21. 13, 14. Pſal. 106. 28, 29. Ezek. 3. 11, 12: 17. c.6: 12,13. c.12: 16.c. 14.35: 19, 21. Amos 44. 10.

* Witneſſe their altering of the Gunpowder treaſon booke, their pleading for the Pope and Church of Rome, & letting up Altarsimages, Cru-

and suspend our powerfullest Preachers every where; that so we may walke on in romish hellish darknesse, serving and honouring the Pope and Devill in stead of God, *and live in all disorder with trueth and veritie.* Fifthly, in the sixt *order for the fast*, they have pared away this passage. *To avoide the inconvenience that may grow by the abuse of fasting; Some esteeming it a meritorius worke, others a good worke, and of it selfe acceptable to God without due regard of the end,* Onely to gratifie the *Papists, whose*[a] *doctrine is this,* and to place some merit in this present fast: adding this clause to it, *in places where Sermons are allowed by the Proclamation;* of purpose to put downe Wednesday Lectures, and preaching in *London* and other places where any Parish is infected. If these Prelates then be thus disperately wicked and Popish, as to take advantage of Gods judgements, to suppresse the Preaching and Preachers of his Word, when it is most necessary and usefull, and to countenance, justifie, and set up Popery, *superstition, idolatrie,* errour and disorder (the chiefe causes of our plagues) even in these dayes of pestilence, and that is the very *Fastbooke* to abuse and[b] *mock God* to his face, to dishonour his Majestie and grieve his peoples soules; how transcendently impious and popish will they prove, when God shall stay this plague if they be not now deservedly punished for these their notorious impieties? And is it not high time then for his Majestie to hang up such Archtraytors to our faith, Church, Religion, and such true-bred sons to the Romane Antichrist, (from whom[c] Dr. *Pocklington* boasts they *are lineally descended*) and to execute judgement on them for these strange purgations, and other their Romish Innovations, whereat the whole King dome cry shame, which breed a generall feare of a sudden alteration of our religion? Certainly till his Majestie shall see these purgations rectified, superstition and idolatrie removed Gods Sabbaths duly sanctified, the suppressed Preachers and ✱ preaching of Gods word restored, and *hang up* some of these Romish Prelates and Inquisitors *before the Lord, as the*[d] *Gibonites did the seven sons of Saul,* we can never hope to abate any of Gods plagues, or draw downe any of his blessings on us

cifixes, & bowing to them in all Cathedrall, and elsewhere & in their own chappells.

[a] Belar. de Bonis Operibus. c. 11. Bonavent. dist. sac. 15.

[b] Job. 13. 9. Gal. 6. 7.

[c] Sunday no Sabbath, 22. and 44.

✱ The honour and safetie of the King-dome.

[d] Chron. 7. 7. 8. 9. 10.

[e] Sam. 2. 1. Num. 25. 4

by [l] *such a fast, and Fastbooke* as this, but augment his plagues and judgements more and more, which have strangely increased since this fast begun, contrary to all humane reason and probability, whereas it much decreased before; the totall number dying of the plague, the week before the fast being but 4 5 8. and 58. *parishes infected*, and the very first weeke of the *fast* 838 (treble the number the second last greatest plagues) *and* 67 *parishes infected*[m] *Cambridge, Norwich, Hamton, Bath*, and other eminent places cleare before, being likewise visited since this fast begun; a cleare evidence, that GOD is much offended with these purgations, and the restraint of preaching on the fast day, against which some Prelats are so mad, that they have silenced, and persecuted divers Ministers since the fast proclaimed, there being now so many suspended in our *Norwich Diocesse*, only for not yeelding to popish innovation, that in sundry Churches *they have neither prayers, preaching, nor fasting*, which hath brought the plague among them, and made the people at their wits ends, many Ministers and people there having left the Kingdome, and thousands more being readie to depart the Land, there being never such a persecution or havock made among Gods Ministers since Q. *Maries* dayes, as a lecherous proud insolante Prelate hath there lately made against all Lawes of God and man, to the astonishment of the whole Realme. What then can we expect but plague upon plagues, till such desperate persecutors be cut off, and Gods Word and Ministers restored unto their former liberty, by our most gratious Soveraigne, *persecution of Gods Ministers and people being an chiefe* [n] *cause of plagues?* Wherefore O *England, England*, if ever thou wilt be free from pests and judgements; take notice of these thy Antichristian Prelates, desperate practises, innovations, and popish designes, to bewaile, oppose, redresse them with all thy force and power: O all yee English Nobles, Courtiers and other, who have any love or sparke of religion, piety, zeale, and tenderneese of his Majesties honour, or care for the peoples, the Church, or kingdomes safety yet remaining within your generous brest putt to your helping hands and

prayers,

[l] Esay 58. 3 4, 5, &c.

[m] And that the very next weeke after an order there published, that every Scholler should bow to the Altar, and at the name of Jesus, under paine of expulsion out of the university after two admonitions, an idolatrous and superstitious order.

[n] Eze. 18. 23, 24, c. 38. 28. 22 Eze. 14 12 Euzebius Eccles. Hist. l. 9. c. 8 Cent Mag. 3. c. 3. p. 31 32. cent. 4 c. 3. p. 15. 6 H. Holland his Spirituall preservative against the Plague.

prayers, to reſcue our Religion, and faithfull Miniſters now ſuſpended, from the jawes of theſe devouring [p]*wolves*, and tyrannizing Lordly Prelats (raiſed from the dunghill) who make havock of them both. O our moſt pious King *Charles*, as thou haſt in two ſeverall [r]*Declarations*, proteſted *before God to all thy loving Subjects, That thou wilt never give way to the licenſing or authoriſing of any thing, Whereby* ANY INNOVATION IN THE LEAST DEGREE *may creept into our church, nor never connive at* ANY BACKSLIDING TO POPERY; *and that it is my hearts deſire, to be found worthy of that title which thou eſteemeſt the moſt glorious in all thy Crowne, Defender of the faith*, ſo now behold theſe deſperate innovations, purgations, and Romiſh practiſes of thy Prelats, in open affront of theſe thy *Declarations*; and now or never ſhew thy ſelfe (as we all hope, believe, and pray thou wilt) a Prince more worthy of this glorious *Title*, than any of thy royall progenitors, by rooting all Popery, ſuperſtition, idolatry, errours, innovations, out of this Church and Kingdome, by reſtoring the Preaching, the Preachers of Gods word, and purity of his worſhip, and [q]*taking vengeance* on theſe perfidious Prelats, who have thus gelded thy Faſt-booke (and intend to make an *Index expurgatorius* upon all other ancient Engliſh Writers, ere they be reprinted, a thing conconſiderable) thus openly abuſed thy onely Siſter, and her Children, now preſent with thee: oppreſſed and grieved thy faithfull Subjects, diſhonoured thy God, betrayed thy religion, increaſed the plague among thy people, and as much as in them lyeth, robbed thee both of thy Gods and peoples loves, and pulled thy Crowne off thy Royall head, to ſet it on their own trayterous, ambitious pats, by exerciſing all eccleſiaſticall power, yea Papall juriſdiction over thy Subjects in their own names, and rights alone: and by trampling all thy lawes and Subjects liberties like Cobwebs, thy Subjects like Dogs and dirt, under their tyrannicall Papall feet. If thou thus *execute Judgement on them*, and eaſe thy people from their intollerable tyrannie, no doubt *this plague ſhall be eaſed*, and this faſt be pleaſing to the

[p] Act. 2. c. 29.

[r] Before the 39. Articles and of the diſſolution of the Parliament p. 21 42.

[q] Rom. 13 4.

[s] Pſ. 106. 30

Lord; else he will not except it, but proceede to plague more and more: O blessed Soveraigne, that thou didst but heare the severall cryes and outcryes of thy people against these persecuting Prelats in many places, especially in our *Norwich* Dioceſſe, where little Pope * *Regulus* hath played such Rex, that he hath suspended above 60. of our sincerest painefullest conformable Ministers, both from their Office and Benefices, so as many of our Churches (as the like was never since King *Johns* dayes) are quite shut up and *Lord have mercie upon us* may be written on their doores: the people cry for the bread of their souls, and their Ministers are prohibited to give it them; This not only wounds, but breaks their hearts, and makes them amazed. O therefore Gracious Soveraigne helpe now, and heare the Petitions, Cryes and Teares of thy poore people, and hang up these Popelings for these and other their innumerable oppressions, extortions, innovations, and harmes, who suspend, imprison, and ruine others for meere toyes and trifles; yea for defending your royall Prerogative against their Papall usurpations.

* It signifies both a little King, a Wren, & likewise a Serpent, called a Basilick, so called, because like a tyrant he killeth men with his very scent.

This is all the newes I shall not impart in this Coranto, the next weeke God-willing yee shall heere of Mr. *Dade* his excommunicating of *Ferdinando Adams*, a Church-warden in our Towne, for not blotting out of this sentence of Scripture written on Mr. *Wards* Church-wall over his bawdy theevish Court. * *It is written, My house shall be called an house of Prayer, but yee have made it a den of theeves*; which excommunication is of record in Starchamber, of our Bishops, commanding. * *Woe is me if I preach not the Gospell*, out of Mr. *Scots* Church, and of the strange proceedings at *Colchester* against Mr. *Samvel Burrowes*, for inditing Parson *Newcoman* for railing in the Communion Table Altar-wise, and causing the Communicants to come up to the raile to receive, in a new accustomed manner, contrary to the Statute of 1. *Eliz.* c. 2. and his Majesties Declarations, this last *Michaelmas* Sessions: which Inditement the Grand-Iury hath found, but his Majesty yet can get no judgement. In the meane

* Mat. 21 13.

* 1 Cor. 9 16.

meane time, I shall conclude my Newes with the words of *Patrick Adamson*, archbishop of St. *Andrews* in his *publick recantation in the Synod of Fiffe*, Aprill. 8. 1591. *That the office of a Diocesian bishop hath no authority at all to support it in the Word of God, that it is onely founded on the politicke device of men; that the primacy of the Pope or Antichrist sprung from it, that it is worthily condemned, and that it hath beene for 50. yeares, and more, the chiefe originall and Instrument of suppressing the Preaching of Gods Word in all Kingdomes, as all Ecclasiasticall Historians testifie*: I therefore shall close up all with the Collect on St. *Matthias* day; Almighty God, which in the place of the traytor * Bishop *Judas* did chuse thy faithfull servant *Matthias*, to be of the number of the 12. Apostles: Grant that thy Church, being alwayes preserved from false Apostles, may be ordered and guided by faithfull and true Pastors, through Iesus Christ our Lord. And with the Collect on St. *Peters* day, Almighty God, which by the Son Jesus Christ hath given to thy Apostle St. *Peter* many excellent gifts, and commandest him earnestly to feede thy Flocke: make (wee beseech thee) all Bishops and Pastors * diligently to Preach thy holy Word, and the people obediently to follow the same, that they may receive the Crowne of everlasting glory, through Iesus Christ our Lord. *Amen.*

* Patricii Adamsoni Palinodia, p. 54.

* Act. i. 20

* Which few Bishops now doe.

From Ipswich *October*, 20.

Thine in the Lord, Matthew Whit.

DEFECTIVE ORIGINAL